

**INCARNATION SERIES
2018
John 1:1-18**

- 1. Jesus - God Incarnate ("In the Beginning") Jn 1:1-2
Verse: 1:1**
- 2. Jesus - the Creator Jn 1:3-5
Verse: 1:3**
- 3. Jesus - His Incarnation Announced Jn 1:6-9
Verse: 1:9**
- 4. Jesus - His incarnation Opposed Yet Triumphant. Jn 1:10-13
Verse(s) 1:12-13**

For Christmas Eve:

**The Word Incarnate Jn 1:14-18
Verse: 1:14**

For every Sunday and Christmas Eve the scripture reading will be Jn 1:1-18

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John 1:1-18

God Incarnate

1. "In the Beginning,"

Jn 1:1-2

The Word - the *logos* - A word that describes more than merely the name of a thing, but the expression of thought. The term embodies the expression of an idea, in this case, of who God is (e.g., Ex 34:6-7). Regarding Jesus, it shows Him as the physical, visible manifestation of all God is and does. See Heb 1:1-3 - Jesus is the radiance of God's glory and exact representation of His being. And..He has spoken. The Incarnate Word.

a. The Word was there Gen 1:1).

- He was/is eternal, infinite life (1 Jn 1:1-4).
- He didn't come to be when born of Mary but has always been - "I AM." (Jn 17:5, Ex 3:14, Jn 8:58, Heb 13:8, Rev 1:8).

b. The Word was with God

- When it all began, He was there with the Father. Not merely with but "existing in intimate communion."
- He and the Father are One (Dt 6:4, Jn 10:30).

c. The Word was God (And God, was the Word)

- Phil 2:6 - He came in our skin. He emptied Himself even though He existed in the form of God.
 - * He assumed our limitations. He knew hunger, thirst, physical and emotional pain, lived limited by time and space (See Heb 2:10-18, 4:14-15)
 - * He, although Divine, became obedient (to the Father) and took on Himself our form. He was completely like us that He might for all of us, atone for sin (Rom 5:12-21, 2 Cor 8:9).
- And the Word was God. In the original language it is a bit stronger. "And God was the Word. The definite article "the" as opposed to the indefinite "a," is used. The One we call the Word is Divine (Dan 7:13-14/Rev 1:4-8, Jn 8:58, Rom 9:5, Phil 2:6, Rev 19:13).
- Later in verse 14 it says that the apostles (we) beheld His glory. Jesus was/is the visible glory of God. He who made the universe, led Israel through the wilderness as a pillar of cloud by day and fire by night, who dwelt between the cherubim over the ark, lived among men in open manifestation as one of us. See Ex 14:19-20, Jn 7:37-38, 1 Cor 10:4.

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John 1:1-18

God Incarnate

2. Jesus - the Creator Jn 1:3-5

The Word - the Logos, is not merely One who was with God, and who is God since the beginning (eternity past) but also is the Creator of all. Let that sink in - The One who spoke everything into existence took our form and lived among us as one of us.

a. Through Him all things were made (1 Cor 8:6, Eph 3:9, Heb 1:1-3)

- God in His totality has always been involved in creation (Gen 1:26-27, 3:22, 11:7; Is 6:8, Mtt 28:19, 1 Cor 8:6, 12:4-6, Col 1:19, 2:9).

- He is the Firstborn over all creation (Col 1:15-17) — see Ps 8:5-8 and Heb 2:5-18. He humbled Himself and became both God and man (Phil 2:5-6).

- As the federal head (Just as Adam represented humanity in his fall and thus, his penalty and fallen nature came to all of us, so Jesus in His atoning work is our federal head, providing redemption for all. His is God's "Firstborn," preeminent and Lord over all creation. He is "Firstborn" in that He took our flesh. Elsewhere He is called the Firstborn from the dead (Col 1:18, Rev 1:5) - the first and thus far only man to ever be raised incorruptible.

b. Without Him nothing was made that exists.

c. In Him was life and that life was the light of men (Jn 5:26-28, Jn 10:10, 11, 25; 14:6)

- Life - Jn 5:26-28, 10:10, 11:25, 14:6; Col 4:4.

* There is no life apart from Him (He is our Sustainer) - Jn 5:39-40.

* As the Life, He is the only way to the Father (Jn 10:1-18, 14:6; 1 Jn 5:11).

- Light (Ps 36:9, Is 9:2/Mk 4:16, Lk 1:79, 2:32, Acts 26:18, 1 Pet 2:9, Is 60:19/Rev 21:23, 22:5).

- Our Light - In Him, we are light (Eph 5:8-20, Col 1:12).

- Shine! (Mtt 5:15, 2 Cor 3:12-18)

d. The Light shines in the darkness and cannot overcome it.

- Darkness ("skotia") is the negation and opposite of "phos," (light).

- The Light is here for all (Jn 1:9, Act 26:18), but men love darkness (Jn 3:19).

- The darkness cannot overcome (This word has the meanings of "to take hold of, to capture, to comprehend"). The enemy cannot win against our Light nor can he figure Him out. In the light of Christ we conquer (Jn 12:35/Gal 5:16-26)

Is Christ your Light and Life? Have you trusted Him as your Savior?

Is Christ your Light and Life? Are you walking with Him?

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John 1:1-18

God Incarnate

3. Jesus - His Incarnation Announced Jn 1:6-9

a. John was sent from God (Is 40, Mal 3:1-2/Matt 11:10-14, Mal 4:5, Lk 1:11-17)

- How often in the word do we see evidence of Divine commission? (Gen 12:1, Jer 1:5, 10; Lk 1:15, Act 9:15, Gal 1:1-2, 15)

b. He was a witness to that Light

- He was not the Light himself (as he freely confessed - Jn 1:19-27).
- The true Light that enlightens every man was coming into the world.

c. John testifies concerning Him

- "This is He of whom I said, 'He who comes after me has surpassed me because He was before me.'" See also Mic 5:1-2 - He is eternal ("days of eternity").
- He (John) - prepared the people of Israel for the revelation of their Savior (Jn 1:29-39).
 - * The "common folks" embraced John and his message, and later the Lord (Lk 7:18-35).
 - * The "important folks" largely rejected it (Mtt 3:1-17, 21:23-32; Mk 1:1-8, Lk 3:1-20, 7:29-30; Jn 1:6-8, 15, 19-34).
- John prepared men to be Jesus' disciples (e.g, Jn 1:35-42).
- John was, according to Jesus, the greatest of all men (the last and greatest of the prophets who proclaimed the coming Messiah), yet he never performed a miracle (Jn 10:40-42).

We look for the sensational, the impressive, those things that overawe us as evidences of the Divine. God most often uses the ordinary. His majesty is cloaked in raw humanity and everyday living. Our call is to seek and serve Him here and now as we live our lives. (2 Cor 4:7)